



Albert Finney in Osborne's "Luther"

SEP 15 1961

# British Lutheran

JULY 1961

# "LUTHER" ON THE ENGLISH STAGE

World Premiere of New Osborne Play at Paris

London Opening July 27

**LUTHER**, a new play by John Osborne, will have its first London performance at the Royal Court Theatre, Sloane Square, on 27 July. The world premiere was given by the English Stage Company on 6 July at the Saïd Bernhardt Theatre in Paris as part of the fifth "Theatre of the Nations" Festival.

Originally scheduled for first international presentation on 5 July at "Festival of Two Worlds" in Spoleto, Italy, the new play was banned by Italian censorship authorities because of its subject, Martin Luther, Protestant Reformer. A subsequent lifting of the ban by the censors came too late to change plans for the Paris premiere.

## THE PLAYWRIGHT

Britain's most promising playwright and actor combine their talents in **LUTHER**.

John Osborne broke into stage fame in 1955 with his play "Look Back in Anger". In 1956 he was awarded the *Evening Standard* Drama Award as the most promising British playwright. "The Entertainer", a great success at the Royal Court Theatre, London, and later on Broadway, was made into a film with Sir Laurence Olivier in the leading role. Of his latest play, **LUTHER**, Mr. Osborne says that it deals with the nature of religious experience and is not meant to be a historical drama of the life of the Reformer.

## THE ACTOR

Albert Finney who plays the name part in **LUTHER** was advised as a schoolboy by his headmaster to become an actor. He joined the Shakespeare Memorial Theatre, Stratford, where he played "Lysander" and then took over the role of "Coriolanus" from Sir Laurence Olivier for a time. The starring role in the film "Saturday Night and Sunday Morning" made him an international name. Mr. Finney left the title role of "Billy Liar" in order to take the lead in **LUTHER**.

"It is more proof of Albert Finney's versatility that this young actor can follow

the bouncy romanticiser, Billy Liar, and play such a part as **LUTHER**," the *Daily Telegraph* critic says.

## THE PLAY

The new drama covers the most eventful years of the Reformer's life, from his entry, a Roman Catholic monk, into an Augustinian cloister in Erfurt in 1506 to his leaving in 1527 the monastery at Wittenberg, the first Protestant.

The intervening scenes of the three plays depict Luther's first celebration of the Mass, Tetzel hawking indulgences, Juterbog, Luther's heart-to-heart talk with his friend and confessor, Vicar-General Staupitz, Pope Leo X listening to a letter from Luther while he plays with a hawk, the burning of the papal bull, the Diet of Worms. And, unlike the previous "Martin Luther" which it seems in place to follow, the new play does have a scene dealing with the Peasants' Revolt. The play ends with a domestic scene in Luther's household.

In a pre-publication announcement, Faber and Faber, who will publish the play, depict the central character as "tortured by intellectual doubt, emotional unbalance, and physical and mental disturbances". This is the Luther of John Osborne's new play, but is it Luther as he actually was?



## Two impressions of the Play

**N BRIEN** in the July 9, 1961, "Sunday Telegraph" whose permission is hereby acknowledged.

is significant that Osborne's first three glittering successes as a playwright were ones of tarnished failures.

these figures John Osborne, to a large extent, dramatised his own early doubts and mistrusts. He saw in them a distorted reflection of himself before the press of "Look Back in Anger."

the time he came to write "The World of Paul Slickey" he was loaded down with all the panoply of triumph. He knew he had hit the jackpot—and by skill and luck. The impetus and energy which fed "Paul Slickey" sprang from another Osborne characteristic which was observable even in the first of his three plays—the scholastic longing of the actor to be a martyr.

"LUTHER" is his first stage-play since then. Now he has had a chance to become immatised to the heady air at the top after the thick smog in the depths. In the play's son who undermined empires, the monk who rocked the Vatican, has he an active correlative, an analogy in art, for his own personal feelings?

Osborne's "LUTHER" is, first of all, a tremendous feat of digestion. It makes "The Sils" read like notes for a television pageant. It presents a man continually digging down into his own interior to unearth the truth about himself.

In the first act, for instance, we find Luther unable to confess to the formal, traditional sins of his fellow-monks. Instead he is tormented by the giant self-will and self-love which refuses to bow down to authority. He speaks his earthy, gross doubts in vulgar, excremental terms. Bullied by his earthly father, betrayed by his earthly mother through her support of the parental whip, he cries "I want to speak to God directly."

Osborne has analysed Luther as an anal obsessive. The historical Luther used expressions which would shock many a pious Protestant today; some of the lines we hear are in fact euphemisms for some of his recorded remarks. But I counted at least twenty-five references to the bowels which not only seemed to betray the horrified thought of the playwright rather than of the character in the images but which also come near to arguing that the Reformation was invented to cure one man's constipation.

**HN SIMS, ELCE** pastor at Petts Wood, Kent, who reviewed the script.

There is much made of Luther being mentally unbalanced, or at least, being subject to fits, though this emphasis is largely at the beginning of the play and tends to be put into the background as the play proceeds. It depends how this part, (i.e. the so-called 'fit in the choir' as Luther celebrates his first Mass) is acted whether or not this short but important incident colours the thinking of the audience for the rest of the play." Whatever the case, Reviewer Sims says: "Osborne has made the incident more detailed and important than he has a right to do". Overemphasis and distortions.

On the coarse language of the play "There is no doubt that Luther used some very descriptive, if earthy, expressions. It is possible that many, if not all those which Osborne puts into the mouth of Luther are authentic . . . but all, crammed into the space of one play gives a wrong impression. Is Osborne creating a certain kind of mentality for Luther by his choice of quotations?"

Lutheran teachings in the play are shown with a great deal of accuracy. Luther is shown as an earnest seeker after truth whereas Rome is shown as more concerned about material things". In the Peasants' Revolt, Luther is "quite correctly shown quoting from St. Paul that the powers that be are ordained of God" in defending his position.

"In spite of hints at Luther's being mentally unstable and in spite of the foulness" of the language which the author makes Luther say, Pastor Sims concludes. "I shall commend that members of my congregation should see the play. In fact, I would commend the play to anyone interested in the Reformation".

# GOD'S NAME

## Misused

They were both hanging up their wash.

Suddenly, Mrs. Brown's clothes line snapped.

"Oh, damn it!" Mrs. Brown said. Looking over to Mrs. Smith, she said, "I don't know why this should happen, but it does seem every time I'm about to get another line, I leave it just one wash day too long, and the thing breaks just when I've got the whole lot of clean clothes on it!"

"What a shame! But why curse the line? It doesn't help."

"I didn't curse. *Damn* isn't a curse, is it?"

"Yes, it is. Maybe you don't realize it, but it is. It means asking that someone or something should be sent to everlasting damnation."

"I never realized that before. I guess I've got a few things to learn yet."

Together they picked up the wash, Mrs. Smith, her arms full of her neighbour's wash, carrying it into the house while Mrs. Brown was tying up the loose ends of the line again.

The conversation seemed to have come to an end.

Each had thoughts on a subject that had caught them unawares. Mrs. Smith thought, "Now I've done it. I've gone and put my foot into it. She'll probably say to herself 'What a prude! Who does she think she is, lecturing me on something like that!'

I wish that I hadn't opened my mouth, but I just didn't think. I'm glad that I did, but, oh dear, now what? Will it cool off our friendship? And I've been hoping for so long that it might come with me one day to church."

Mary Brown had her thoughts though quite different from her neighbour's. At first, belligerently tying together the two ends, she was muttering things to herself. The thought of all the work she would have to do all over again made her feel quite miserable and for herself. But, lifting her eyes, she saw her neighbour quietly picking up her clothes, quite cheerful and full. "What sort of a person is that really?" Mrs. Brown asked herself. "Look at her! She's gone out of her way to be helpful. She's left her work undone to help me. She's me off, all right. Why? What business it is of hers, anyway? I would never have had the courage to do that!"

By now, Mrs. Smith had finished and was going back to her own den and wash. On the way, she thought, "It won't take you long to pick up those clothes, and I'm just about finished with mine. Come over, I'll make a cup of coffee for both of us."

Mrs. Brown was reluctant, but she said: "All right, I'll be over."

In a while, she was there.

"All finished, Mary?"

"Yes, but I do hope that the wash won't tear again."

"It looks all right from here. I didn't hang it all on again, did you?"

"No!"

As coffee was served, the

en chattered for a bit about the  
l things, weather, children, and  
n. Then there was a pause, a  
ce, and Mrs. Brown said: "You  
r swear, do you?"

try not to."  
've never heard you. Don't you  
get the urge?"

suppose I do, once in a while,  
n I get nettled over some silly  
e thing. Then I'm sorry. When  
really think of it, cursing is real-  
n awful habit—and silly. You  
t really mean what you say. You  
t really want God to damn some-  
g or someone to hell."

I never think of it like that. It's  
sort of a way of blowing off  
m."

But, it's really a terrible thing to  
when you think of it.

Yes, but do you think it's really  
ng to do it?"

Yes, God says that we are not to  
His name in vain."

But surely, to say 'damn' is not  
g God's name, is it?"

No, God's name is not actually  
d in this expression, but it's calling  
God to punish, just the same.  
ether people know it or not, when  
y use expressions like 'damn it'  
d 'go to hell', they are asking God  
punish a person by sending him to  
nnation or hell. That's what the  
pression means."

'But surely that's not what a per-  
n really means when he says it in  
ger and without thinking."

'That doesn't minimize the wrong,  
only shows how careless and  
oughtless people are when they  
se."

"What's swearing then? I thought  
at what we've been talking about  
swearing."

"No, swearing is different. It's  
when you call on God to be a wit-  
ness to the truth of some statement  
you make, like 'Honest to God' or  
that strange but so common expres-  
sion 'Cor Blimey'."

"Now you're being funny. Surely  
there's nothing wrong in a silly ex-  
pression like 'Cor Blimey'?"

"Well, do you know what 'Cor  
Blimey' really means? It's a corrup-  
tion of 'Christ blind me'. Whether  
people realize it or not, they are ask-  
ing Christ to blind them. That sure-  
ly changes the whole picture. You  
see what is involved. Either a person  
means what he says and asks God  
to blind him, or he does not and  
takes Christ's name in vain."

"That's the first time I ever heard  
that. Who would have thought it?"

"Well, when you realize what such  
expressions mean, it begins to bother  
you, doesn't it?"

"Yes, it does. I guess the best  
thing is to shut up altogether."

"Oh, no. There's plenty one can  
say without going about cursing and  
swearing. Conversation is a wonder-  
ful gift of God, and cursing and  
swearing only harms it. God wants  
us to use our tongue for His praise  
and our enjoyment. And when you  
come to think of it, what is more  
enjoyable than what we are doing  
right now, having a talk over a cup  
of coffee? And to sit in church with  
your friends and use your tongue to  
sing hymns and to praise God—well,  
why don't you come along next Sun-  
day, and see what joy there is in the  
right use of God's name?"

Mrs. Brown finished her coffee,  
and went home with a new set of  
thoughts and with a new admiration  
for her neighbour.

THE LISTENER.





## HOLY TRINITY CHURCH at South Tottenham

dedicated

Fourth Sunday after Trinity

## SIXTY YEARS

PASTOR ROGER WINGER *tells of three pioneers at Holy Trinity*

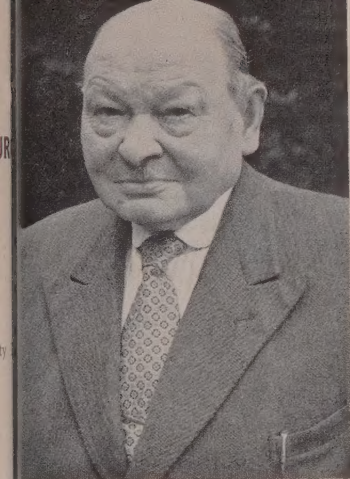
## AT TOTTENHAM

"The Lord has really blessed us and our work in these years with success beyond all expectations." The speaker was Mr. J. G. Dunsbier, for more than 60 years a member of the Evangelical Lutheran Church of England, and a founding member of Holy Trinity, Tottenham.

For Mr. Dunsbier and the rest of the congregation at Tottenham, June 25th was a memorable day. Special services in the morning and afternoon marked the 60th anniversary of the building of their church. Since the congregation had originally begun as a children's mission, it was fitting that the morning festival service should take note of Christian education, and that the Sunday

School children should be in attendance. After the service Mr. Dunsbier presented each of the children with a copy of the anniversary booklet and a sixpence as a memento on the occasion. A large congregation including the Mayor and Mayoress of Tottenham and guests from all over the London area congregations filled the church to hear the Rev. E. Geo. Pearce preach at the afternoon service.

Looking back over a life which spans the entire 60-year history of the Tottenham congregation, Mr. Dunsbier was overwhelmed with the blessings which the Lord of the Church has bestowed upon this



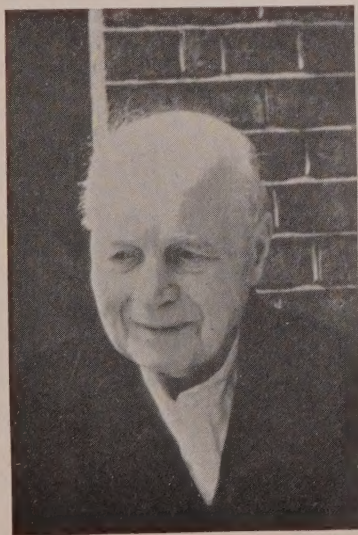
**BAKER JOHN DUNSBIER**  
at 84—"never misses a Voter's Meeting"

gation, which had its beginning  
er 60 years ago in the front room  
a home in High Road, Tottenham.  
e 84 year-old retired baker re-  
ls those beginnings, and he re-  
mbers worshipping in the factory  
Stanhope Street, the very first  
CE place of worship, as well as at  
vertown, the mission which had to  
abandoned a few years after it was  
gun, and the sparkle in his eyes  
rays his deep joy at the progress  
the church over the past few years.  
It has not always been easy, Mr.  
unsbier will tell you as you talk  
h him about the history of his  
urch. He points out the bitter  
ow which the First World War  
alt to the band of London Luth-  
eans, and the time after that war  
en the congregation was without  
pastor for almost a year. Many of  
e members were bakers, and baking  
s a seven-days-a-week job. Before  
e could go to church on Sunday  
e bakehouse had to be cleaned  
d dough made for the next day's  
ead.

But in spite of his long hours at

business, he still found time to hold office in his church. He was one of the original elders at Holy Trinity. Later, as a member of the Kentish Town congregation, he held various offices, and after his retirement from business, he returned to Tottenham to become treasurer of the congregation until two years ago. Even today he never misses a Voter's Meeting.

The only other living founding member of Holy Trinity is 92 year-old Mr. A. C. Krause. Like his old friend, Mr. Dunsbier, he was instrumental in the establishment and building of the Tottenham church, and when the congregation was organized in 1903, he was its first secretary. For many years he held the offices of elder and trustee, and generously supported the work of the Lord with his gifts.



**INVENTOR A. C. KRAUSE**  
at 91—"still travelled 20 miles to church"

Mr. Krause first came to England in the late 1890's to try to sell the taximeter which he had invented. Not finding a market, he went to America, where it was sold and patented. Returning to England, he finally found a British market for his invention. But this remarkable piece of mechanism did not find favour as quickly as one might think. With a wry smile, the inventor likes to tell how the London taxi drivers, who had been accustomed to charge whatever fare they wished, threatened to "throw the taximeter inventor into the Thames" if they could find him.

Having sold the patent for the taximeter, the young man, who had been trained in Germany as a watch-maker, turned his inventive genius to the designing and manufacturing of time recorders. His first machine was built in his own home on the kitchen table. Then he rented one room of a house, which he turned into a factory. Thus began the National Time Recorder Co., Ltd., the firm of which he was managing-director until his retirement. So successful was his venture that at the time of his retirement several years ago, that one-roomed factory in Blackfriars had grown to a huge, modern establishment in St. Mary's Cray, Kent, with branches at Birmingham, Bristol, Belfast, and elsewhere throughout the British Isles.

Success, however, never turned Mr. Krause's love away from his Lord and his Church. In fact, it is to his dear Lord that he, like every true child of God, gives all glory for all that he had. And until the end of last year, at 91 years of age, he still regularly travelled 20 miles across London to worship in his beloved church.

When one speaks of the founder of the Tottenham church, one finds that he cannot omit the name Mr. A. M. Kahl, even though it is



"THERMOS" MAN A. M. KAHL  
 "Hardly a day passes when he does not pay a call at the church".

nearly ten years after the church was built that he first came to Tottenham. The "youngster" of the group at 75, he has been so much a part of Holy Trinity Lutheran Church for many years, that he must be included as Elder, trustee, and now president of the congregation, he has devoted his tremendous energies to almost every phase of his church's work. Even yet, hardly a day passes when he does not pay a call at the church to see that all is well.

Mr. Kahl also came to England to market an invention which he and two others had pioneered in Germany — the vacuum flash, forerunner of the now-famous "Thermos".



K. Patenting his invention in  
ain, he set up a small factory to  
manufacture it. But the First World  
r intervened. Not yet a British  
zen, he was classified as an  
emy alien" and forced to sell his  
ent and his factory. He could not  
n claim the £3,000 which was  
lized from the sale.

But his invention was vital to the  
effort. Winston Churchill, then  
nister of Munitions, saw to it that  
was allowed to continue manu-  
turing in spite of his national  
sus. When, toward the end of the  
r, he was interned in Alexandra  
ace, Churchill's secretary person-  
y secured his release so that he  
uld continue making vacuum  
ks, necessary for carrying oxygen  
submarines.

The firm to which Mr. Kahl  
ginally sold his patent and works  
today the huge "Thermos" com-  
ny. After serving as works man-  
er for that firm for five years,

training men to take over vacuum  
flask manufacturing, he founded his  
own company, the National Glass In-  
dustry (Tottenham) Ltd., which  
manufactures the Dewar Flask, a  
highly-efficient development of the  
vacuum flask, and laboratory equip-  
ment which is sold around the world.

The energies and talents which  
these men poured into their busin-  
esses were also poured into their  
church, and their dedication and  
love for their Lord is truly an ex-  
ample for those who are their child-  
ren in the faith. Later this year,  
Holy Trinity, together with her  
sister church in Kentish Town, will  
undertake a Lutheran Mission Week,  
the first of its kind in Britain. If  
the pioneering spirit of those three  
men can somehow find its way into  
the hearts of those who pioneer this  
venture, then under God undoubt-  
edly a rich new era in the history of  
our 60 year-old congregation will be  
opened.

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## News

### SCOTLAND NEEDS LUTHER, METHODIST SAYS

"Protestantism (in Scotland) goes back  
the Bible through Wesley and Luther  
her than Knox and Calvin", the Rev.  
hn Rigby of Nettleston Methodist  
church, Glasgow, writes in the July-  
August issue of "Rally". Nothing, I am  
nvinced, would release Scotland from a  
rrower-than-the-Bible religion than a  
od stiff dose of Martin Luther. Many  
his works are now being published in  
ngland for the first time—incredible  
ough it may seem. The Concordia Press  
42 Museum Street, London, W.C.1, are  
uing 55 volumes of his works at half-  
arly intervals. When these percolate  
to Scotland, I predict a revival of  
blical religion more vivid and expansive  
an that which came through Barth and

the neo-Calvinist movement of 25 years  
ago."

### HARLOW LUTHERANS OFFICIAL HOSTS TO VISITING NORWEGIANS

The Lutheran Church of Harlow was  
asked by the Harlow Urban District  
Council to be host and guide to a party  
of 125 Norwegians from Stavanger who  
visited the Essex town on Thursday, 6  
July. Stavanger, the 30,000-population  
port on the southwest coast of Norway, is  
a twin-town of Harlow. During July and  
August, the inhabitants of the two towns  
will exchange holiday visits. The first  
group of Stavanger visitors were led by  
Pastor H. Bergan, a minister of the Nor-  
wegian State (Lutheran) Church.

The Norwegian party were met at the  
Town Hall at Harlow by the Chairman of  
the Harlow Urban District Council and by  
the Rev. V. H. Hennig, ELCE pastor,

and members of his congregation. After a two-hour tour of Harlow conducted by Pastor Hennig, the visitors were served coffee by Harlow Lutheran Ladies' Guild. At 5.30, a service of worship was conducted by Pastor Hennig in Bush Fair Community Hall, hired for the occasion since the temporary Lutheran hall was too small.

## WHERE WILL THE NEXT MISSION BE ?

Executive Counsellors discussed this question at a special meeting on Friday, 30 June, at 42 Museum Street, London, W.C.1, convened to deal with the problems relating to the selection and beginning of new missions. Should we continue with a "grand strategy policy", that is, locating new missions in large, key cities? Should we use films to sample response in several different areas before selecting one? Where are our new stations more likely to succeed—in middle-income-group districts, in new towns, in private housing estates? To begin the new mission, should we call experienced men from existing ELCE congregations?

At their regular meeting on Monday, 19 July, the Council nominated Pastor Arnold Rakow as the ELCE delegate to the 1961 European Missions Conference at Chatenay, Paris, from 5-7 September. Pastor Rakow will deliver the main essay: "Confessional Lutheranism—Our Burden Yet Our Opportunity". Two other ELCE pastors will attend the conference: Pastor E. Geo. Pearce and Pastor Floyd Bosch who were elected Chairman and Secretary respectively at the 1960 meeting at Ruislip. It is expected that 20-25 ministers of free Lutheran churches from France, Germany, Belgium, Finland, Denmark, and the United Kingdom will attend.

## CARDIFF ARCHITECTS' DONATION

T. Alwyn Lloyd and Gordon, architects for the new Cardiff Lutheran Church, have donated the major part of the cost for the two contemporary, multi-coloured windows in the west end of the church. The windows were designed and made in London by James N. Tait, the well-known Kensington artist. Heartened by this act of generosity on the part of the architects, readers of the *British Lutheran* may wish to contribute toward the £50 re-

maining cost of the window or toward the £100 cost of the candlesticks and vases, all items outside the contract. Donations will be gratefully received by the ELCE Treasurer, Mr. James Taylor, 42 Museum Street, London, W.C.1.

## ELECTRIC DRILL FOR PASTOR

The members of St. Andrews Lutheran Church, Ruislip, chose to say farewell to Pastor Robert Bruer and his family by presenting the pastor with an electric drill, his wife with a Venetian glass bowl and his daughter with a doll. The "Farewell Tea" was held after the evening service on Sunday, 18 June. The eight-month period of orientation at St. Andrews, as preparation for beginning Lutheran work in Plymouth, endeared Pastor Bruer and his family to the Ruislip congregation. Especially appreciated was the Teacher Training Course which he conducted for the Sunday School which has now an enrolment of 120.

Now in Plymouth, Pastor Bruer reports three possible sites: a half-acre on the outskirts on the main Plymouth-London road; a site at an intersection on the projected Devon-Cornwall road; and a site in the completely redeveloped centre of the city.

## LUTHERAN FLOAT IN CARNIVAL

Even the stifling 95 degrees heat could not dim the enthusiasm of the sixteen Sunday School children who rode on the float which Holy Trinity entered in the Tottenham Carnival parade on 1 July. The Mayor and Mayoress led the parade which included sixty entries, but only one other from a church. The float, featuring the costumes of the many nations of "Bringing Christ to the Nations", was mounted on a lorry, loaned free of charge by the Tottenham Corporation.

## CORRECTION

The following items from the June *British Lutheran* should be changed: Pastor Jose's address — 2 Canberra Road, Grindon, Sunderland, Pastor Bruer's telephone number: Plymouth 64452.